([Similarly] R. Hanan said: Even if the master of dreams[1] says to a man that on the morrow he will die, he should not desist from prayer, for so it says, For in the multitude of dreams are vanities and also many words, but fear thou God).[2] Thereupon straightway, Hezekiah turned his face to the kir [wall] and prayed unto the Lord.[3] What is the meaning of 'kir'? — R. Simeon b. Lakish said: [He prayed] from the innermost cham bers [kiroth] of his heart, as it says, My bowels, my bowels, I writhe in pain! Kiroth [The chambers] of my heart etc.[4] R. Levi said: [He prayed] with reference to [another] 'kir'. He said before Him: Sovereign of the Universe! The Shunammite woman made only one little chamber [on the roof] and Thou didst restore her son to life.[5] How much more so then me whose ancestor[6] overlaid the Temple with silver and gold! Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight.[7] What means, 'I have done that which is good in Thy sight'? — Rab Judah says in the name of Rab: He joined the ge'ullah with the tefillah.[8] R. Levi said: He hid away the Book of Cures.[9]

Our Rabbis taught:[10] King Hezekiah did six things; of three of them they [the Rabbis] approved and of three they did not approve. Of three they approved: he hid away the Book of Cures; and they approved of it; he broke into pieces the brazen serpent,[11] and they approved of it; and he dragged the bones of his father [to the grave] on a bed of ropes,[12] and they approved of it.[13] Of three they did not approve: He stopped up the waters of Gihon,[14] and they did not approve of it; he cut off [the gold] from the doors of the Temple and sent it to the King of Assyria,[15] and they did not approve of it; and he intercalated the month of Nisan during Nisan,[16] and they did not approve of it. But did not Hezekiah accept the teaching: This month shall be unto you the beginning of months:[17] [this means] that this is Nisan and no other month shall be Nisan?[18] — He went wrong over the teaching enunciated by Samuel. For Samuel said: The year must not be declared a prolonged year on the thirtieth of Adar, since this day may possibly belong to Nisan;[19] and he thought: We do not pay heed to this possibility.[20]

R. Johanan said in the name of R. Jose b. Zimra: If a man makes his petition depend on his own merit, heaven makes it depend on the merit of others; and if he makes it depend on the merit of others, heaven makes it depend on his own merit. Moses made his petition depend on the merit of others, as it says, Remember Abraham, Isaac and Israel Thy servants![21] and Scripture made it depend on his own merit, as it says, Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach to turn back His wrath, lest He should destroy them.[22] Hezekiah made his petition depend on his own merit, as it is written: Remember now, O Lord, I beseech Thee, how I have walked before Thee,[23] and God made it depend on the merit of others, as it says, For I will defend this city to save it, for Mine own sake and for My servant David's sake.[24] And this agrees with R. Joshua b. Levi. For R. Joshua b. Levi said: What is the meaning of the verse, Behold for my peace I had great bitterness?[25] Even when the Holy One, blessed be He, sent him [the message of] peace it was bitter for him.[26]

Let us make, I pray thee, a little chamber on the roof.[27] Rab and Samuel differ.[28] One says: It was an open upper chamber, and they put a roof on it. The other says: It was a large verandah, and they divided it into two.[29] For him who says that it was a verandah, there is a good reason why the text says kir [wall]. But how does he who says that it was an upper chamber account for the word kir? — [It is used] because they put a roof on it [kiruah]. For him who says it was an upper chamber there is a good reason why the text uses the word 'aliyath [upper chamber]. But how does he who says it was a verandah account for the word 'aliyath? — It was the best [me'ulla][30] of the rooms.

And let us set for him there a bed, and a table, and a stool and a candlestick.[31] Abaye (or as some say, R. Isaac) said: If one wants to benefit from the hospitality of another, he may benefit, as Elisha did;[32] and if he does not desire to benefit, he may refuse to do so, as Samuel the Ramathite did,[33] of whom we read, And his return was to Ramah, for there was his house;[34] and R. Johanan said: [This teaches that] wherever he travelled, his house was with him.[35]